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W. T. Purkiser (Editor)

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## *Tolerance*

“On the great fundamentals we are all agreed. Pertaining to things not essential to salvation, we have liberty. To attempt to emphasize that which is not essential to salvation, and thus to divide forces, would be a crime. An unwillingness for others to enjoy the liberty that we enjoy in reference to doctrines not vital to salvation is bigotry, from which the spirit of holiness withdraws itself....”

—Dr. P. F. Bresee  
general superintendent

# GOD – and Two Sparrows



*General  
Superintendent  
Powers*

The poor sparrow is a despised bird—he is considered a pest even today. We call the birds English sparrows, but the English tell us correctly that their origin is in the East. There they are smaller than their American counterpart. They were so small that the Lord tells us it required two of them to constitute the smallest commercial transaction known in that section of the world. Two of them were sold for a farthing, and a farthing was the smallest coin known in that day. It required two sparrows to be worth a farthing, the coin with the smallest value.

Christ taught His disciples, and us, that there is a valuable spiritual lesson here. He taught that He is interested in the smallest things that concern us. The hairs of our heads are counted, and in this same vein He taught that, while it required TWO sparrows to bring a farthing, not ONE of them falls without our Father's notice and care. God himself attends the funeral of the sparrow. He doesn't send a delegate. He is present. Likewise, He hears every sigh—He takes note of every tear and of even the smallest thing that troubles His children. Why not take it to Him in prayer? He cares.



It is a healthy exercise occasionally to review one's doctrinal beliefs, both to learn if he has remembered them correctly and, hopefully, to learn something new and helpful. And so I have been reading *Christian Theology*, by H. Orton Wiley, on entire sanctification.

It has been a rewarding and enriching experience for both heart and mind. The phase of the doctrine which has proved most stimulating is the relation between the instantaneous and the continuous elements of the experience.

Dr. Wiley says: "While there is a gradual approach to sanctification, and a gradual growth in grace following it, the sanctifying act by which we are made holy, must of necessity be instantaneous" (Vol. II, p. 483). "But sanctification is not only a definite and completed act, it is also a completed and continuous act. . . . only as there is a continuous relation to atoning blood by faith, will there be a continuous cleansing, in the sense of a preservation in purity" (Vol. II, pp. 483-84).

The preservation of any given doctrine, and the direction or form which it takes, is largely dependent upon the emphasis of the pulpit ministry. The understanding of the doctrine of entire sanctification as stated above is being modified in our day by an over-emphasis on the initial experience at the expense of the life which follows.

Sanctification does not stop with an instantaneous experience, how-

ever crucial and dramatic it may be. It is a continuous work, the beginning of a crisis.

This continued process may be described in various ways, but it is best understood in terms of entire sanctification. In fact, the term "entire" suggests not only that the inner motives of life can be cleansed from all sinful tendencies, but also that the entire life, for its entire duration, can be sanctified by the Spirit of God.

When it is seen that sanctifica-

tion is continuous, carried on by the same principles with which it began, the believer readily acknowledges the necessity of consciously consecrating to God all the expanding elements of his life. No portion is withheld. All is presented as a living sacrifice: every opportunity, every achievement, every developed talent, every task, every activity of heart and mind in every state of the maturing personality. Instead of testifying to the "last yes," one will become

# Can Sanctification Be ENTIRE?



more inclined to speak of a "continued yes" to the will of God.

Furthermore, to be "entire" in actual experience, the work of sanctification must continue throughout one's life. There is no time when one can feel that he has "arrived" and that he can "coast on in." New situations demand new responses. New understandings prompt new approaches to problems.

One changes as he advances in years and grows as a person, and this changing individual must be cleansed and empowered in every facet of his life. The sanctifying process, this progress of the spiritual life, keeps the Christian in continuous fellowship with God. It is the work of God's Spirit, moulding and fashioning him in the likeness of Jesus Christ.

In this kind of life there is no place for boasting or self-esteem, no room for carelessness or overdependence upon a past experience. This life will bear scrutiny and needs no recommendation but its own. No amount of verbal testimony can make up for a life in which the sanctifying grace has ceased to be effective. No doctrine is any better than its demonstration in a living personality.

Holiness evangelism needs first of all a body of men and women in whose lives sanctification is "entire" in the richest connotation of the doctrine. Such lives magnify the gospel of Christ. Such lives stand in judgment upon wicked men and a godless society. Such lives proclaim the gospel in its most effective expression. Assured of the continuous activity of the Holy Spirit, one gains confidence and courage, he matches his faith with obedience, and he takes his discipleship seriously. He is a pillar in the house of God. □

## 50 Years Ago

In the Herald of Holiness

### *Sobering from a Long Drunk*

These are strong words, but they about properly express what is happening to our boasted country since our entrance into the great war. Really this country had become drunk on materialism. The people were intoxicated with the mad rush for money and pleasure. Many thoughtful people saw this long ago and deplored it and raised fruitless protests against it. The mad riot went wildly on until we became the richest nation in all the world and were fast becoming the most superficial and empty of real seriousness. Rudely we were awakened from this long drunk and now it behooves us to sober up, for we must become sober and serious if we win the war, and win it we must.

Possibly after all this may be the only compensatory features to accrue to us from this horrible war. If this shall be the case we will gain much, if such gain will only

last. Truly if something had not occurred to awaken us from our long debauch we would have gone overboard from our very burden of wealth and pleasure mania. . . .

—B. F. HAYNES, editor

### *Olivet University Campaign!*

A crisis has been reached in the history of Olivet University. The outcome will determine whether this institution shall continue the work that is so much needed, and for which it is so eminently fitted. All who are familiar with the early history of Olivet University are acquainted with the struggles and sacrifice made to launch it, and to equip it to meet the educational needs of our young people. The financial problems have been tremendous, and time and again we have faced serious conditions; but we are now face to face with the real crisis, and it will require the united effort and prayers of God's people to weather the storm and come through victorious. . . .

—Executive Committee,  
REV. M. E. BORDERS  
Chairman

***I implore you, my friends, keep your eye on those who stir up quarrels and lead others astray, contrary to the teaching you received. Avoid them, for such people are servants not of Christ our Lord, but of their own appetites . . . (Romans 16:17-18a, Phillips).***

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# The Tragedy of Comedy

**T**o most people, the idea of comedy is simply something funny: the buffoon falling down the stairs or tripping over a bucket of paint. The more primary meaning of comedy though is that which treats life itself as a joke, as though it has no meaning and is only an illusion.

Thus Shakespeare could write of life as *A Midsummer Night's Dream* or *Love's Labour's Lost*. This attitude gives our gravest concerns a touch of unreality so that the major verities of life: love, grief, the soul, heaven, and hell, seem only illusions; while the appetites, the things of the moment appear to have real substance. Thus comedy becomes tragedy when cheap ideals and goals take the place of eternal values.

Jesus spoke of the man who needed bigger barns to care for his goods. Speaking to himself, the man said: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." He thought that life was real only in eating, drinking, and making merry. To this man, ideals of love and holiness were illusions and the only reality was the unusual pleasure of the moment.

To give primacy to the things

of the flesh while the soul perishes is Nero fiddling while Rome burns, or Belshazzar feasting while Babylon falls. Here is the hopelessness of the fatalist. Solomon cried: "Vanity of vanities; all is vanity." The beatnik or the hippie would be astonished should he find out that his "new" discoveries are only the old, crooked questions. Here are also the emptiness of the materialist and the confusion of the pragmatist.

The world accuses the Christian of being narrow, circumscribed, and limited in outlook. But the worldling is bounded by the narrow lines of his ability to enjoy what he can eat, drink, and feel. He cannot go beyond the confines of his own senses. He has no room for the dimension of love, the ideal of faith, and the harmonies of hope. To him there is nothing beyond his own limited experience, no realms outside his gropings.

The life of the worldling is the life of futility, an attempt to hide things like destiny behind the thin tissues of narcotics and intoxicants. It is an exceedingly shallow life, for it can go no deeper than the moment.

The philosophy is, "Pull down your barns, and build greater," and thus satisfy your soul. Maybe a

bigger haymow will be the answer to your problem. Maybe a bigger threshing machine will provide enough husks to fill your belly. Maybe a lewder pleasure, perhaps a wilder "trip" on some new drug will finally ease the gnawing emptiness within your soul. Try some kind of psychedelic "kick" and see if that will substitute for love, or maybe a drunken binge will take the place of faith.

Treating life like a comedy makes it end in a tragedy. To the rich man "many years" sounded like eternity. His life was bounded by his senses, shallow as the moment and shortened as life. For him there was no "creaking of the tented sky, the ticking of eternity"; there was only the creak of aching bones and the tick of time as it moves toward eternity. Jesus said: "So is he that layeth up treasure for himself, and is not rich toward God."

How different is the life of the true Christian! His vision goes beyond physical sight with the telescope of faith. His soul is widened by the beauty of infinite love and the mercy of God. His life is lengthened until it merges with immortality and goes on forever. His pleasures are not limited to physical enjoyment, for there are the deeper joys and purer happiness he knows in the contact with God through prayer. His enjoyment is not limited to this life; he has all eternity ahead, unlimited by the physical.

Being "rich toward God" is the true richness of life. The clear waters of life replace the stagnant cisterns of the world. The soul expands in love toward God and fellowman. Life then has meaning and purpose and there is dignity in the pursuit of it. Disappointments become "His-appointments" and stumbling blocks become stepping-stones. Grief and sorrow are ordered by Him, and they are only temporary anyway. Faith and hope and love become the dominant themes in life, and their harmonies blend with those the soul hears from the other side.

There is absolutely no such a thing as defeat when "we know that all things work together for good to them that love God, to them who are the called according to his purpose." □

• **By James E. Adams**  
Chambersburg, Pa.

# You're On the JURY

**R**eed Johnston didn't look like a thief to me. A fine-looking young man, 22 years old, he walked slowly down the aisle of the courtroom, looking steadily at the jury panel. Perhaps he was wondering which 12 would be selected to decide his fate.

It seemed there could be but one decision. According to newspaper accounts, Reed knew where the money had been hidden. His fingerprints were on the glass presumed broken in gaining entrance to the shop. And he couldn't account for all of his time the night of the robbery.

I was not selected from the panel to sit on the jury, but I stayed to listen in on the case. Then while the district attorney presented the prosecution's views, I had to remind myself that a man is innocent until proved guilty. It didn't sound too good for Reed.

Just before the noon recess I looked toward him and saw tiny beads of perspiration on his forehead. But the room was cool. I wondered if the jurors were watching as he dabbed his forehead with his handkerchief—and if they might think his anxiety was an indication of guilt.

I looked toward the jury box. One man was inspecting the ceiling. Another, with a faraway look

in his eyes, was gazing out the window. A third was picking a raveling from his coat. It seemed that too many of the jurors were unconcerned. Didn't they realize that this young man's liberty and reputation were at stake?

I went to a restaurant during the noon recess and overheard a man tell the waitress, "My brother is a juror on the case of that fellow who stole \$50.00 from his employer."

How can you say that? I thought. The defense has not presented its side of the case. The boy has not been proved guilty yet.

Late in the afternoon the defense lawyer took over; and on the following morning he proved other employees also knew where the money was. He brought out that Reed's employer had recently given him the job of replacing a glass in the door and that the glass exhibit in court had fingerprints on both sides, as if it had been lifted rather than knocked out. Then Reed's quiet, straightforward testimony had a definite effect on the minds of the jurors. Their verdict: Not guilty!

That evening I remembered my intense interest in a young man I had never met. Although I wasn't on the jury, I wanted them to for-

get what they had heard and reach and come to a decision based on the evidence presented in court. They did.

Perhaps, unthinkingly, I have been a juror many a day, I muse. Have I come to conclusions about people—conclusions based on insufficient evidence? Have I been guilty of believing reports about Christian friends with whom I am intimately acquainted? Should I not have more confidence in them than in a stranger? Can I allow myself to find them guilty in my heart without absolute proof?

Old Testament law states: "At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." The reports we hear which "a little bird told" someone, those in which the informant's name is to be kept secret—let's dismiss them from our minds.

I remembered, too, what a judge had said in charging the jury: "When there are conflicting testimonies, you must bear in mind the relationship of the witness to the plaintiff or to the defendant."

When we hear reports, we can ask a few questions audibly or ourselves: Is our informant jealous of, or angry at, the subject of our conversation? Is this information firsthand? Does our informant



## Quickie Devotional Lives

**W**e live in an age of "quickies." At Reno, Nev., many quickie divorces are obtained yearly. There are now so-called quickie plans of education. Advertised are quickie reducing plans and quickie diets; quickie instant and freeze-dried coffees, and quickie cleaning compounds. Our daily lives are caught up in quickie this and quickie that.

Even in the church we can fall victims to "quickies." We want quickie services and sermons, because we feel we are too busy to spend too much time at church, since there are so many other things to do. We also want quickie revivals, which are streamlined to fit our busy schedules.

Some "quickies" may meet the goal desired. But in many cases "quickies" lack in depth, and fall short of actually meeting the need or circumstances present. And this is certainly true of quickie devotional lives.

Of course, there are those times when quickie prayers must be prayed. But if these times are to be meaningful, the person must have already built a basic prayer and devotional life of time spent alone with God in the closet of prayer. He must already be praying without ceasing. But too often we are so hurried, we never even get to the closet of prayer, much less getting into the closet or secret place of prayer and closing the door.

Could it be that we are trying too much to get by on quickie devotional lives? This includes quickie prayers—hurried and frenzied times—when, if we pray at all, we pray with one eye closed and one eye on the clock. Or we pray with our minds on many other things (the housework that needs to be done, the coming Sunday school picnic, etc.), and actually do not commune with God, and "pray clear through."

We look at the clock and say, "I have time for only one verse from the Bible today"; or, "Well, I don't want to, but I guess I'll just have to skip devotions today." And we find our lives becoming more shallow spiritually, instead of becoming deeper. We find to our dismay that quickie devotional lives at best only keep us barely alive spiritually.

Could it be also that, because of our quickie devotional lives, not only are we personally not really deep spiritually, but blessing and conviction are lacking in the services of the churches we are attending? No, or little, concern is manifested because only quickie prayers have been prayed for the services. It seems often that we have time for everything but genuine, vital praying and contacting God. Our burden for souls is deficient.

This is not to plead for a certain length of time spent in prayer. It is not to say that it takes a certain formula to have a vital devotional life. But it does take *some* time, and usually more time than we have been spending.

It is to say that there are too many quickie devotional lives. If we are to be strengthened spiritually by our devotional lives, and if they are to make a difference to us and to others, quickie devotional lives will have to give way to unhurried and unharassed communion with God in feasting joyfully on God's Word and prayer. □

nt object to our telling the  
erson involved about our conver-  
ation? If he does, we will be wise  
o close our ears the next time he  
starts to talk about someone.

Our attitude to bits of gossip  
e hear about our friends and ac-  
aintances is very important, for  
doubt and distrust gender disunity.  
The Bible teaches that "we . . .  
e one body in Christ, and every  
ne members one of another."  
and Moffatt\* renders Ephesians  
15-16: "For He, Christ, is the  
head, and under him, as the en-  
ire Body is welded together and  
compact by every joint with  
which it is supplied, the due ac-  
ivity of each part enables the  
ody to grow and build itself up  
in love."

To stand for God, to battle  
against the principalities and pow-  
ers of darkness, we need the  
strength which proceeds from  
crystal-clear, mutual trust. Only  
we are faithful jurors—dismiss-  
ing from our minds every unvéri-  
ed report about our fellow  
Christians, jealously guarding their  
reputations in our hearts—can we  
work together harmoniously for  
the glory of God.

\*James Moffatt, *A New Translation of  
the Bible*, © 1935, Harper and Brothers  
Publishers; used by permission. □



# God's Healing Touch

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**J**une 1, 1965, was the thirteenth wedding anniversary of Mr. and Mrs. Harold Hougland. We, their pastor and wife, were celebrating with them at a smorgasbord in a central Iowa town.

On the way home Harold complained of feeling sick and in a few days went to see the doctor. Minor surgery was needed to determine the cause of pain, and on July 21, 1965, it was learned that Harold Hougland, a 33-year-old father of three girls and a picture of health, had cancer.

Immediately the Indianola Church of the Nazarene went to prayer and the strong feeling prevailed that God would heal our Sunday school superintendent, Harold. The doctor advised the family that the cancer was spreading through the lymph system and major surgery was performed on September 21, 1965. Our church was having special prayer while Harold was in surgery and we felt confident the doctor would come to the waiting room bewildered because all cancer had disappeared.

After four hours of surgery the doctor came to the room but the report was very grave. The cancer was spreading and the surgery was not fully successful. This tried the faith of all, but the only alternative was to go back and pray on. At the time of Harold's release from the hospital, 47 days had been spent in "white confinement" and a tremendous impression of the faith of the Houglands in God had been made on the doctor, nurses, and staff.

Cobalt treatment was chosen as the next method to attack the cancer, and the treatments were given at the rate of five per week until the total of 67 was reached. These were given in a different Des Moines hospital with different doctors, nurses, and workers, and further impressions were left by the Houglands as to their absolute faith in God and His healing ability. The cobalt treatments were finished in February of 1966 and Harold was back at part-time work in March.

During this time God miraculously provided concerning the finances for the Houglands. His Des Moines employer decided to pay Harold \$100 per week with the understanding it would be paid back with overtime and Saturday work when Harold was able. This was just a gentleman's agreement and a tremendous answer to prayer.

**Mr. and Mrs. Harold Hougland with their former pastor, Rev. Jim Diehl (right)**



Then came Easter of 1966 with the strong push at the church for a great Easter offering for world evangelism. The Houglands felt impressed to give \$100 Easter morning and they did it with a smile. That afternoon God began to talk to Harold about the \$500 he had saved for a much-needed new car and asked him if that could also be given to this great work. That evening Harold asked the treasurer for his \$100 check, tore it up, and wrote a new check for \$600, which was his all. It was a thrill of a lifetime to see the glow on the church as 106 members rejoiced with the record total of \$2,000 given in the Easter offering.

Amid such a high spirit of faith and anticipation Harold went to the doctor the following Friday for X rays. The result: the cobalt had failed to check the cancer and now it had spread to the lungs. The very foundations of faith seemed to be shaken but the Houglands—and the church—refused to give up or quit praying. The test was on, so back to prayer we went.

The surgeon seemed to have no further recourse but just “happened” to read an article at this time about a cancer experiment at the University of Minnesota and made application to admit Harold Hougland. The reply was that he would be accepted May 16.

As pastor, I strongly felt impressed to have “Sunday School Superintendent’s Day” on Sunday, May 15, and take a love offering for the tremendous upcoming expenses of the Houglands. Since Easter was just a month previous, my faith said \$250 would be a wonderful offering.

A fine Nazarene layman talked to me after the service in which I announced the offering and challenged me to shoot for \$1,000. I was a total unbeliever until he said he would give the first \$500. Knowing that he had given generously in the Easter offering, I asked him how he could give such an amount.

“Harold won’t be taking a vacation this summer and I’ll skip mine to help him. My vacation pay will be most of my \$500,” was his reply.

In the midst of a driving rain

121 people were in Sunday school Sunday, May 15, and the secret offering was taken. In the worship service I had the privilege of handing a check for \$1,172.78 to the Houglands from the Indianola Church of the Nazarene. God had given Harold back his new car money within one month and with tremendous interest!

While Cindy, Rhonda, and Brenda Hougland were being cared for by others, I accompanied Mr. and Mrs. Hougland to Minneapolis. There I listened as the doctor warned of the new drug. It was an experimental drug, and one out of four patients who had taken it died. The church went back to desperate prayer.

The serum injection caused violent reactions as if one had been poisoned. Harold’s weight dropped to 130 pounds and his color went from yellow to ashen grey. The Houglands’ tremendous faith was shining through, however, and more doctors, nurses, and interns were being impressed tremendously. The staff spoke freely of the faith and trust in God the little red-haired wife displayed. Mrs. Hougland didn’t hide it—she really believed God was going to heal her husband.

As would be natural in such a situation, the financial pressure was mounting. Again the Lord provided and the money started coming in to meet the need. His employee friends collected offerings every week for eight months which averaged \$45.00 per week. The neighbors gave an offering of \$300. A.D.C. stepped in and helped some. The American Cancer Society helped as much as possible. The grade school P.T.A. raised

money for the family. God was providing and the Houglands tithed every dime of income! These financial answers to prayer were a tremendous boost to the faith of all.

Back in Minneapolis, Harold was taking three injections per week with some time interspersed for rest. The results seemed worse instead of better. At the crisis point—when death could be seen as Harold’s bed partner, when the hospital staff had been visibly touched by the Houglands’ unshakable faith, when the city of Indianola was convinced the case was totally hopeless, and the church was praying, “Lord, I believe; help thou mine unbelief”—at that point God moved. God touched Harold Hougland!

It wasn’t dramatic but it was thorough. Suddenly his color returned. His strength began to build and the sparkle came back to his eyes. So rapid was his recovery that the doctor exclaimed, “This case has made the ‘book’ on cancer research.” Harold’s quiet wife, Sally, quickly added, “Be sure, Dr. Kennedy, to include in that ‘book’ that hundreds of Christian friends have been praying continually.”

The first Sunday back home for Harold was December 18, 1966, the day of the Christmas program. Our healed Sunday school superintendent stood before that filled church with eyes brimming full of tears and requested that the Christmas program be opened with the song “Victory in Jesus.” Something happened as the congregation sang—God bathed that service with holy joy!

Presently, Harold Hougland is working full time in a plastic plant in Des Moines, is Sunday school superintendent, teen supervisor in NYPS, singing in the choir, and is the happiest man in the church. Repeated X rays show no trace of cancer anywhere in Harold.

Oh, yes, do you remember the kind employer who was giving him his salary to be paid back at a later date? In the midst of this experience the entire factory moved to Tennessee and the boss said concerning the debt of over \$3,000, “Forget it.” And some folk try to say God is dead! □

**“If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. . . . what shall a man give in exchange for his soul?” (Matthew 16:24-26)**



# Editorially Speaking

● By W. T. PURKISER

## Life in a Test Tube?

A professor at the University of Michigan said to a visiting minister, "As soon as we create life in a test tube, we won't need God anymore."

Scientists working at Stanford University and at the California Institute of Technology have just announced success in using DNA to make viruses that are reported to be reproducing themselves—an achievement hailed as a long step toward the "creation" of life.

What the professor at Michigan meant, of course, is that the origin of life is one of the great gaps in the chain of being from which God has not been dislodged by the theories of materialistic philosophers.

If the professor had said, "As soon as life creates itself in a test tube, we won't need God anymore," he would have made a little more sense. As it is, he came pretty close to the ultimate foolishness.

The facts are, as soon as we create life in a test tube, we shall need God all the more. Each advance of science in the understanding and control of nature puts ever greater power in the hands of men, who need more and more of the wisdom that is from above in order to use such power aright.

Science can be either blessing or curse, depending on the use to which its findings are put. It can be a servant of great help in fulfilling man's original mission on earth, to "subdue it: and have dominion" (Genesis 1:28). Or it can be a Frankenstein to destroy what God has created on this little planet on which we live.

It is true, there have been those on both sides who would throw science and religion into direct conflict with each other. But both nature and the Bible have the same Author, and when we read both aright there is no contradiction between them.

Alan Richardson was most certainly correct when he wrote, "It can hardly be without significance that the scientific attitude arose in a civilization which acknowledged one God, who was personal, rational and dependable, and that the most ardent and dedicated pioneers of the

new scientific movement were themselves devoted students of the Bible and of Christian theology."

Dr. Werhner von Braun, director of the George C. Marshall Space Flight Center at Huntsville, Ala., wrote in a nationally syndicated article, "Science and religion are not antagonists. On the contrary, they are sisters. While science tries to learn more about the creation, religion tries to better understand the Creator. While through science, man tries to harness the forces of nature *around* him, through religion he tries to harness the forces of nature *within* him." Or, as the biblical writer better put it centuries ago, "He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea" (Micah 7:19).

THE PROBLEMS OF the secular masses today are not with science, but with "scientism," the substitution of science for God. Some have claimed to hear a voice from among the test tubes and laboratory apparatus proclaiming, "Thou shalt have no other God before me!"

But the substitution of a lesser idol for the greater God only leaves emptiness and futility. As James Roy Smith strikingly put it:

"Science can deaden our pain, but it cannot solve the problem of human suffering. It can rebuild our blasted cities, but it cannot rebuild our shattered lives. It can, through psychiatry, explain mental illness, but it cannot give a guilty conscience peace. It can air-condition a house, but it cannot make it a home. It can release the power of the atom, but it cannot dictate how man will use it. It can make the world a neighborhood, but it cannot make it a brotherhood. It can blast us into outer space, but it cannot control our inner space."

So whether the secret of life is found in a test tube or not, we shall never get beyond our need for God. Romanes said it long ago: "Materialism may explain the material, but it can never explain the materialist."

If life is made in a test tube, the legitimate question then would be only, From whence have come the test tube and the laboratory? Who created the scientist in His own image?

To write, "In the beginning, nature—"; or, "In the beginning, law—"; or, "In the beginning, matter—"; or, "In the beginning, chance—" is only pointing to a cause that is less than its effects.

There is no more satisfactory explanation of the ultimate origin of this universe and all that in it is than the simple words that stand in the opening verse of the Bible, "In the beginning God . . ."

Grant that single premise, and everything follows—even life in a test tube. □

## Quest Instead of Arrival

It is a major turning point in a person's understanding of the Christian life when he comes to think of it in terms of quest rather than of arrival.

That there is arrival in spiritual life is very true. But it is arrival at the point of departure rather than at the destination. We enter a strait gate in order to get on a narrow way, a way that leads to life.

Realization and reach, it is said, are the alternate beats of the Christian heart. Each discovery along the way whets the appetite for more. The Christian is never dissatisfied, but he is forever unsatisfied.

The New Testament pinpoints two areas in which growth is to take place. One is grace. The other is knowledge. Both grace and knowledge converge in Christ Jesus, full of grace and truth.

We grow in grace as we draw more confidently on the resources God has given us. We grow in knowledge as we learn to trust Him more.

In his always incisive way, Oswald Chambers said: "Never stop learning. People stagnate, not through backsliding, but because they stop learning and harden into a wrong mental pose. We learn through chastisement, because God is supplying heaven with sons and daughters, not with precious stones. Sons and daughters must grow, and God is never in a hurry with us."

Life seems so arranged that every stage of it has its own compensations. There is value in the first early steps of young childhood.

But the goal is always the full effectiveness of maturity. The father who is pleased with the first tottering steps of his little one will not be satisfied with anything but the sturdy step of the full-grown son.

It has been said that the one thing worse than a desire to be carried to the skies on flowery beds of ease is the wish to go there in a crib. And so it is.

The trumpet of our warfare never sounds retreat. It always calls us on. There is more ahead along the path that shines brighter and brighter

unto the perfect day. The Christian life is quest rather than arrival. □

## Flabby Hands

Somewhere Tolstoi has a story about a nobleman whose house was always open to needy travelers. Anyone could come and have a meal at this table.

Although no one was ever turned away, there was one test. The host always said, "Show me your hands." If the man's hands were rough and scarred with toil, he was given a seat of honor at the head of the table. If his hands were soft and flabby, then his place was low at the foot of the table.

There are hints in the Bible that such a test may be made at the banquet table of the Lord. No penitent, believing soul is turned away. But the Master looks at our hands.

Some will have it that being a Christian is a perpetual vacation. The question was asked about one church member, "Is he a good soldier?" The answer was, "If he is, he's been on furlough ever since I've known him!" This is scarcely a good recommendation.

On the other side of the ledger, a layman known far and wide for his devotion to the Kingdom was asked the secret of his diligence.

"I don't know that there is one," he said. "But if there is, it is that, when I was called into the vineyard of the Lord, I decided that it was to hoe, and not to eat grapes."

This matter of service is not only important for the good we can do for others. It is important in our own lives.

In a study of the success of Alcoholics Anonymous, it was noted that there are two kinds of people who are not helped in this worthy organization. People who are never willing to admit fully that they have a serious problem are not helped. And people who keep the emphasis on getting help for themselves without plunging immediately into trying to help others were found usually to fail.

There is a stanza in the hymn of Daniel March, "Hark, the Voice of Jesus Calling," to challenge us all:

*While the souls of men are dying,  
And the Master calls for you,  
Let none hear you idly saying,  
"There is nothing I can do!"*

*Gladly take the task He gives you;  
Let His work your pleasure be;  
Answer quickly when He calleth,  
"Here am I, O Lord; send me."*

□



17th GENERAL ASSEMBLY

GENERAL ASSEMBLY-June 16-21,1968

RESERVATIONS

Your reservations for housing will be handled by the Convention & Tourist Council of Greater Kansas City, Inc. They are the only ones authorized to process reservations for the General Assembly. Please do not contact hotels directly, for this will only delay the service to be rendered.

HELP! HELP!

Single rooms are always in short supply for a gathering as large as ours. Whenever possible, plan for at least two to a room. The Convention & Tourist Council will make every effort to grant your first or second choice wherever possible.

RESERVATIONS ASSURED  
JANUARY 15 to MAY 15, 1968

The hotels and motels listed have agreed to hold a block of rooms for the exclusive use of Nazarenes if we will get our requests in prior to May 15, 1968. After that date rooms will be available but on a "first come first served" basis, including the general public. It is to your advantage to send your request early.

DO UNTO OTHERS...

As you would have them do to you. Experience teaches us that it is better for each family to make their own reservations and let others do the same. Cancel reservations promptly if you find you cannot use them. Request changes only when necessary.

GENERAL ASSEMBLY ARRANGEMENTS COMMITTEE

REQUEST FOR HOUSING

MAIL TO: HOUSING DEPARTMENT  
CONVENTION & TOURIST COUNCIL  
OF GREATER KANSAS CITY, INC.  
1212 Wyandotte Street  
Kansas City, Missouri 64105

Please reserve the following accommodations for me:

☐ SINGLE (one person) ☐ TWO PERSONS ☐ DOUBLE BED ☐ TWIN BEDS

REMARKS.....

1st Choice .....

2nd Choice .....

3rd Choice .....

4th Choice .....

If reservations cannot be made in one of the hotels or motels indicated, shall we place you elsewhere? ☐ Yes ☐ No

Mode of travel ☐ Car; ☐ Plane; ☐ Train; ☐ Bus; ☐ .....

ARRIVAL DATE ..... Hour ..... ☐ a.m. ☐ p.m. Departure Date .....

NAME .....

ADDRESS .....

CITY ..... STATE ..... ZIP .....

I am a General Assembly Delegate ☐; Convention Delegate ☐; Visitor ☐.

Reservations will be confirmed. Give names of all persons who will occupy this reservation.

Get your reservations the authorized way...through the Convention and Tourist Council.

# HOUSING INFORMATION

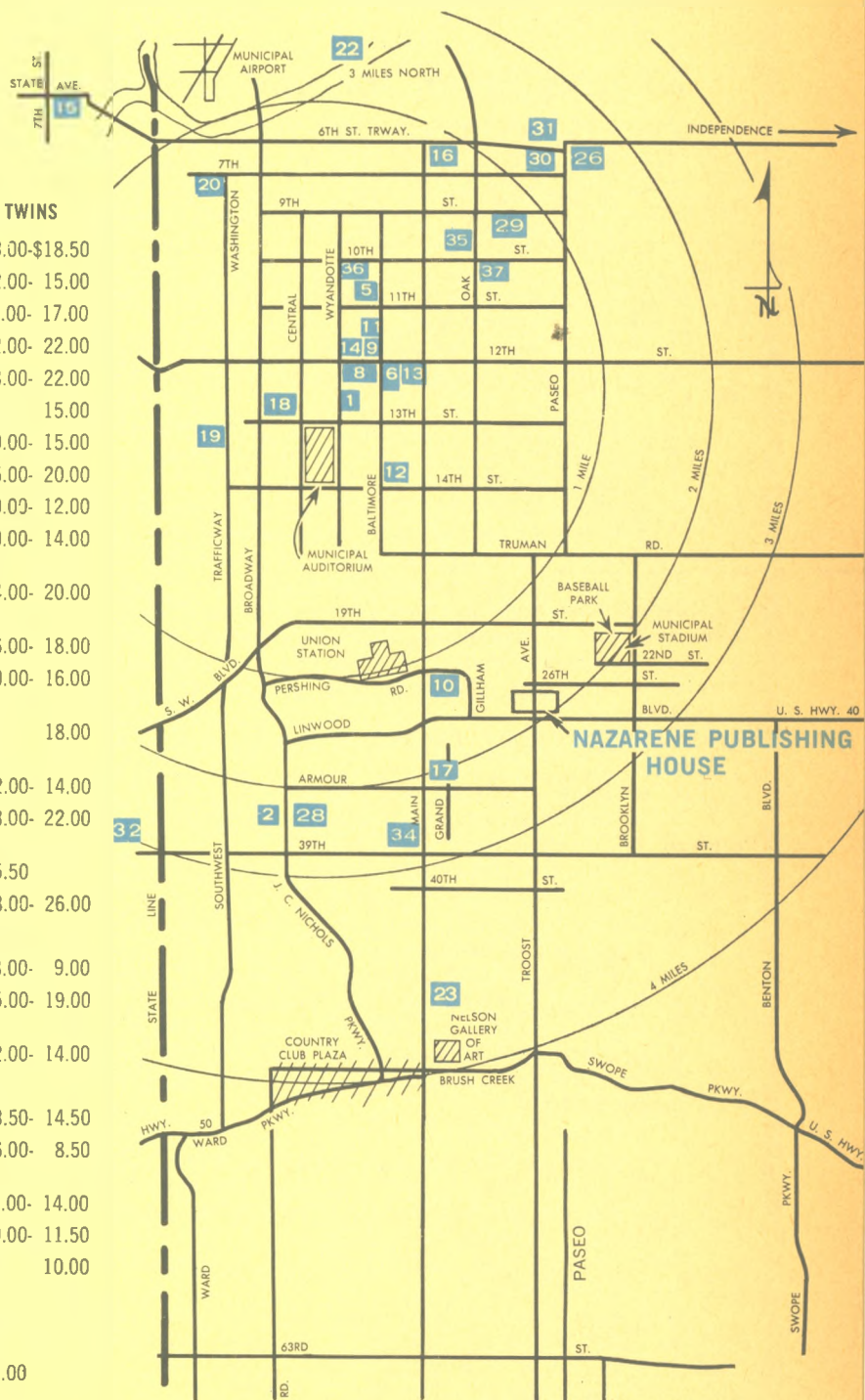
## CONVENTIONS - N.Y.P.S., N.W.M.S. CHURCH SCHOOLS - June 13-15

### HOTELS AND MOTELS

NAME	SINGLES	DOUBLES	TWINS
Aladdin	\$ 8.50-\$15.50	\$12.50-\$18.50	\$13.00-\$18.50
Ambassador	7.00- 8.50	8.00- 10.00	12.00- 15.00
Continental	7.00- 12.00	9.00- 17.00	12.00- 17.00
Dixon Inn	8.00- 12.00	10.00- 18.00	12.00- 22.00
Muehlebach	12.00- 25.00	16.00- 25.00	18.00- 22.00
Phillips	9.00- 12.00	11.00- 15.00	15.00
New Yorker	6.00- 13.00	8.50- 15.00	10.00- 15.00
President	9.00- 13.00	12.00- 16.00	15.00- 20.00
Senator	6.00- 8.00	8.00- 10.00	10.00- 12.00
State	6.00- 8.00	8.00- 12.00	10.00- 14.00
Town House Motor Inn	8.00- 14.00	11.00- 20.00	14.00- 20.00
Prom-Sheraton Motor Inn	13.00- 15.00	16.00- 18.00	16.00- 18.00
Bellerive	6.50- 12.00	10.00- 16.00	10.00- 16.00
Downtowner Motor Inn	12.00- 13.00	17.00	18.00
Executive Motor Inn	10.00- 15.00	12.00- 20.00	12.00- 14.00
Hilton Inn	13.50- 17.50	18.00- 22.00	18.00- 22.00
Howard Johnson's (north)	9.50- 10.50	14.50	15.50
The Plaza Inn	14.00- 20.00	18.00- 26.00	18.00- 26.00
Northway Inn		16.00- 20.00	
Valentine	6.00- 7.00	8.00- 9.00	8.00- 9.00
Travelodge	9.50- 11.50	13.00- 15.00	15.00- 19.00
Admiral-Paseo Motor Inn	9.00- 10.00	12.00- 14.00	12.00- 14.00
Capri Motel		10.00- 14.00	
Colonial Motel	10.00- 10.50	12.00- 12.50	13.50- 14.50
Netherlands	5.00- 6.00	7.00- 8.00	6.00- 8.50
Pickwick Motor Inn	8.00- 12.00	10.00- 14.00	12.00- 14.00
Rasbach	4.00- 8.00	6.00- 9.00	9.00- 11.50
Schuyler	4.00- 8.00	6.00- 10.00	10.00

### LOCATED OFF THE MAP

Holiday Inn (K.C., Ks.)	9.00	12.00	14.00
Holiday Inn (Hwy. 40)	8.00	10.00	14.00
Glenwood Manor	9.50- 15.50	12.00- 17.50	13.50- 18.00
Howard Johnson's (east)		14.00	

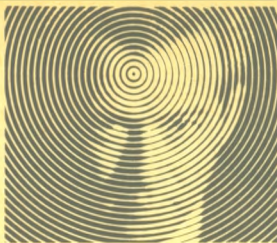


**NAZARENE HEADQUARTERS**



# ON BEING A WHOLE PERSON

BY JOHN S. NOFTLE



## Always Room for Improvement

**T**HE SAVING grace of the Lord Jesus Christ will not eliminate every personality problem from the human life.

There is always room for improvement in the life of every Christian. No Christian is perfect in character. Christian maturity always follows heart purity. One weakness is impatience.

Do you ever get disturbed and irritated by your boss or by the people where you work?

Do you ever lose your poise and speak your mind to your friends, only to feel ashamed and sorry you've said the wrong thing?

Do you ever lose your composure with your relatives?

Do your children get on your nerves and upset you?

Do some people really bother you?

Do small things constantly needle you?

Do you sometimes lose your patience with your husband, your mother, your household duties, with things in general?

Is impatience your weakness?

The dictionary defines patience as "the quality or habit of enduring without complaint. The exercise of sustained endurance and perseverance. Forbearance toward the faults or infirmities of others. Uncomplaining endurance under distress or annoyance."

It's true that many of us lack patience but we can do something about it.

By studying our faults and looking within our hearts, we can make an honest attempt to find out whether we actually possess that sterling quality of patience.

Only as we face the true conditions of the human heart and find a lack can we then seek a cure.

By turning to the Bible we will find that God has much to say about the need of patience.

"For ye have need of patience" (Hebrews 10:36).

"Be patient toward all men" (I Thessalonians 5:14).

"Be ye also patient; stablish your hearts" (James 5:8).

"Bring forth fruit with patience" (Luke 8:15).

"Follow after righteousness, godliness, faith, love, patience" (I Timothy 6:11).

As Christians we are to "run with patience the race that is set before us" (Hebrews 12:1), and "exult and triumph in our troubles and rejoice in our sufferings, knowing that pressure and affliction and hardship produce patient and unswerving endurance" (Romans 5:3, ANT).\*

Where can we find lasting patience? To whom shall we go? The answer is, God.

"Now may the God Who gives the power of patient endurance (steadfastness) and Who supplies encouragement, grant you to live in such mutual harmony and such full sympathy with one another" (Romans 15:5, ANT).\*

\*From *The Amplified New Testament*, copyright 1958 by the Lockman Foundation, used by permission of the Zondervan Publishing House. □

## "Showers of Blessing" Program Schedule

January 21—"Mistakes Made by Felix,"

by Earl G. Lee

January 28—"Jesus Is Lord," by Earl G. Lee

February 4—"The Long Arm of Love," by Dr. Eugene L. Stowe

### NEW "SHOWERS OF BLESSING" STATIONS:

WZBN	Zion, Ill.	
	1500 kc.	1:00 p.m. Sunday
WLJC-FM	Beattyville, Ky.	
	102.3 meg.	7:00 p.m. Sunday
WPGM	Danville, Pa.	
	1570 kc.	8:45 a.m. Sunday
KGMY	Missoula, Mont.	
	1450 kc.	8:15 a.m. Sunday
KQCY	Quincy, Calif.	
	1370 kc.	2:15 p.m. Sunday

## Vital Statistics

### DEATHS

LAWRENCE E. HUBANKS, 65, died Nov. 16, 1967, in Hollis, Okla. Funeral services were conducted by Rev. Lee R. Bowman and Rev. Duane Srader. He is survived by his wife, Lucille; one daughter, Mrs. Doug Poteet; two sons, Bob and Edward J.; and seven grandchildren.

JOHN WESLEY LEGG, 86, died Dec. 6, 1967, in Peabody, Kans. He is survived by three daughters, three sons, 12 grandchildren, 19 great-grandchildren, and three great-great-grandchildren.

MILTON FLOYD WOOD, 76, died Dec. 1, 1967, in Winfield, Kans. Funeral services were conducted by Rev. O. A. McGuire. Surviving are his wife, Fern; one son, DeForest; and one foster son, Edward Lester.

HIRAM B. DIX, 68, died Dec. 1, 1967, in Winfield, Kans. Funeral services were conducted by Rev. O. A. McGuire. He is survived by three daughters: Mrs. Ruth Carson, Mrs. Lucille Rinehart, and Mrs. Hattie Utt; four sons: Ralph, Carl, Earl, and Paul; one stepdaughter, Mrs. Doris Naramor; and one stepson, Rev. James Smith.

MRS. RUTH CALHOUN PETERSON died Nov. 24, 1967, in Ft. Worth, Tex. Funeral services were conducted by Rev. Geneva Kilgore and Rev. Wallace Ronegar. She is survived by her husband, J. R.; a son, G. W. Calhoun; one daughter, Alice Elva Ray; 19 grandchildren; and 39 great-grandchildren.

## Announcements

### BORN

—to Rev. and Mrs. Stephen R. Beals of Portland, Ore., a son, Dwayne Edward, Dec. 8.

### EVANGELISTS' OPEN DATES

Morris Chalfant, 1420 Oak Ave., Danville, Ill. 61832, has three tent-meeting open dates: June 23-30, July 21-28, and August 7-17.

### SPECIAL PRAYER IS REQUESTED

—by a wife in Tennessee for her unsaved husband in the service.

—by a lady in Indiana that God will heal her sister, and that she will find satisfactory work.

## Directory

### BOARD OF GENERAL SUPERINTENDENTS—

Office: 6401 The Paseo, Kansas City, Mo. 64131. HARDY C. POWERS, Chairman; V. H. LEWIS, Vice-chairman; GEORGE COULTER, Secretary; HUGH C. BENNER; G. B. WILLIAMSON; SAMUEL YOUNG

## Moving Ministers

Troy C. Potts, from Jacksonville, Tex., to Paris, Tex.

Eugene Justice, from Irvine, Ky., to Mount Sterling, Ky.

Robert Cannon, from Mount Sterling, Ky., to Richmond (First), Ky.

Curtis B. Coz, from Charleston, W.Va., to Monroe (First), La.

Joseph Polmounter, from Perry, Mich., to Grand Rapids (Clyde Park), Mich.

Carl Baker, from West Chester, Pa., to Grand Rapids (First), Mich.

Truman Carter, from Kansas City, Mo., to Spencerville, Ohio.



# Campus Commentary

## CHARACTER AND VALUES

An old adage claims, "Denunciation of the young is a part of the hygiene of older people, and greatly assists in the circulation of the blood." While those who are "the young" appreciate the humor, they feel keenly the need to "find themselves" and to develop their own convictions of right and wrong. In the very act of challenging parental codes, a young man may prove that he is searching and feeling the need to find his own structure of values and character.

A memo prepared by Chinese Communists to guide those who would attempt to brainwash American captives during the Korean war read as follows:

"The American soldier has weak loyalties: to his family, his community, his country, his religion, and to his fellow citizens. His concept of right and wrong is hazy. He is basically materialistic and he is an opportunist. By himself he feels insecure and frightened. . . ."

The accuracy of this analysis was disconcerting. A major program for character development of the individual soldier was instituted by the Pentagon. The whole society began to talk about "moral and spiritual values."

Serious-minded young people, as much as or more than their elders, see that "to live is to choose" and that the ideals we live by become our values. Dr. John Millet, chancellor of the Ohio Board of Regents, has commented upon the groping of college years as young people seek a firm basis of values. He notes that this period is "at best a time when young people are intelligently unhappy" due to the rapid intellectual and emotional developments taking place. He continues, "I believe it is fair to say that the college student today to a greater degree than at any other time in this century is eager to have the reassurance of religious faith." He notes further that there is difficulty in pointing young people to convincing models of Christian faith in action.

There is certainly some truth in the advice of Sir Walter Moberly that "today all Christians in our universities (or colleges) must be lay theologians." Christians have seen the need to tie theology to practical living. In many of the highly specialized fields of study, a person must work out his own applications without much help from a pastor.

Without the certainty and conviction that comes from religious beliefs, the values of many young people vacillate. When one accepts the Bible as the Word of God, he finds a wealth of help and guidance in moral choices. One has suggested that, for the Christian, true values are those which are worthy of God, in whose image we are made. True

Christianity not only provides some norms of value but the enabling power of the Holy Spirit to realize, and act according to, our ideals.

Consciously or unconsciously, we adopt a set of values by which we make day-to-day choices. Psychologists tell us that we get into serious emotional difficulties when we do not live up to our own values or convictions. The conclusion would seem to be:

1. Each young person who is an earnest Christian may find help in the Scriptures and Christian teachings to build his own set of values, ideals, and priorities;
2. These values guide his choices wherever he is and whether alone or in a crowd;
3. When vacillation and uncertainty about a central core of values has been settled he has character, integrity, and maturity; and
4. As he has allowed the Bible and Christian theology to shape his values, and the Holy Spirit to enable him in his choices and actions, he is a maturing Christian.

And mature, Christian character is a most "valued" commodity in our society or any other. □

## FROM THE COLLEGE STATISTICS

Final reports on the fall term, 1967, show that Nazarene colleges and seminary enrolled a total of 8,220 students. This is an increase of 5.8 percent above 1966 enrollments. Of a total of 2,943 new students who started this year, 542 plan to enter some form of full-time Christian service.

Our educational institutions have expanded and three new institutions show property values on the report for the year for the first time. Total valuation stands at \$36,439,910, an increase of 15.1 percent. Total indebtedness on all institutions rose to \$17,355,418, an increase of 21.9 percent. What approximates a net worth figure (valuation minus debt) stands at \$19,084,492 compared to \$17,412,730 one year ago, or a gain in equity of \$1,671,762 in one year. God is truly blessing these institutions. □

## GOOD NEWS FOR MOUNT VERNON

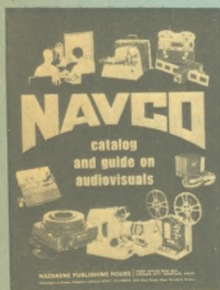
A loan has been secured and plans are now going forward at a rapid pace to get two buildings completed for the opening of classes in September, 1968, at Mount Vernon Nazarene College. Local financial institutions cooperated in making the loan. Architects and builders assure the college that the buildings can be completed for the opening of the fall semester. Negotiations are also under way for financing on a third building. The Lakeholm Mansion on the grounds will continue to serve as the administration building. □



**FLASH!**

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Automatically sent to all Nazarene pastors

#### NOTE THIS IMPORTANT CHANGE—

For the first time  
SPECIAL DEPARTMENTAL MATERIALS . . . all rental films, missionary slides, and filmstrips . . . are to be ordered from the Nazarene Publishing House (this change was made after the inside front cover of the new NAVCO CATALOG was printed).

Your distributor for all audiovisuals from all departments of your church is the NAVCO DISTRIBUTION CENTER located at the

Nazarene Publishing House  
P.O. Box 527  
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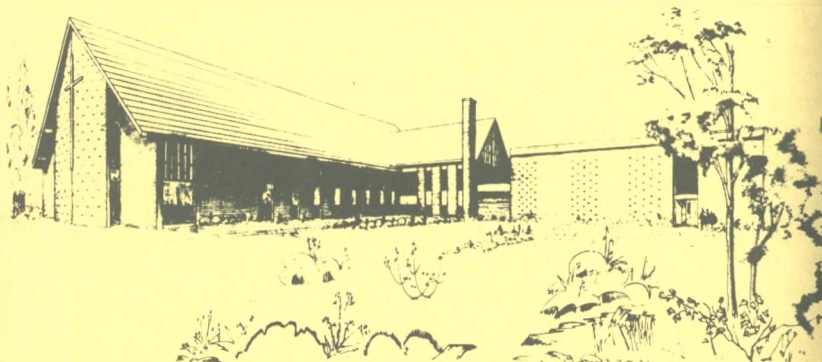


**DR. G. B. WILLIAMSON**, general superintendent, preached the dedicatory sermon for Alliance (Ohio) First Church. The 20,000-square-foot building, including a sanctuary which will seat 475 persons, was completed at a total cost including land and furnishings of \$212,000. Pastor is Rev. Austin H. Wright.

#### District Superintendents

**AKRON**—Rev. C. D. Taylor, 7970 Ruble Ave., Louisville, Ohio 44641  
**ALABAMA**—Rev. Reeford Chaney, Route 1, Box 180-M, Helena, Ala. 35080  
**ALASKA**—Rev. Roy J. Yeider, 7441 Granville St., Vancouver 14, British Columbia, Canada  
**ALBANY**—Rev. Kenneth H. Pearsall, 400 Long Meadow Drive, Syracuse, N.Y. 13205  
**ARIZONA**—Dr. M. L. Mann, 6801 East Coronado, Scottsdale, Ariz. 85257  
**AUSTRALIA**—Rev. A. A. E. Berg, 11 Lymm St., Mt. Gravatt, Brisbane, Queensland, Australia  
**BRITISH ISLES NORTH**—Dr. George Frame, 126 Glasgow Rd., Garrowhill, Baillieston, Glasgow, Scotland  
**BRITISH ISLES SOUTH**—Rev. Thomas W. Schofield, 48 Loxley Rd., Wandsworth Common, London, S.W. 18  
**CANADA ATLANTIC**—Rev. Robert F. Woods, 14 Hollywood Dr., Moncton, New Brunswick, Canada  
**CANADA CENTRAL**—Rev. Bruce Taylor, 38 Riverhead Dr., Rexdale, Ontario, Canada  
**CANADA PACIFIC**—Rev. Roy J. Yeider, 7441 Granville St., Vancouver 14, British Columbia, Canada  
**CANADA WEST**—Rev. Herman L. G. Smith, 2236 Capitol Hill Crescent, Calgary, Alberta, Canada  
**CENTRAL CALIFORNIA**—Rev. W. H. Deitz, 1512 W. Dovewood Lane, Fresno, Calif. 93705  
**CENTRAL LATIN-AMERICAN**—Dr. Everett D. Howard, 137 Jeanette Dr., San Antonio, Tex. 78216

**CENTRAL OHIO**—Dr. Harvey S. Galloway, 4100 Maize Rd., Columbus, Ohio 43224  
**CHICAGO CENTRAL**—Dr. Mark R. Moore, 239 E. Anderson, Bourbonnais, Ill. 60914  
**COLORADO**—Rev. E. L. Cornelson, 8470 West 4th Ave., Lakewood, Colo. 80226  
**DALLAS**—Dr. Paul H. Garrett, 2718 Maple Springs Blvd., Dallas, Tex. 75235  
**EAST TENNESSEE**—Rev. Victor E. Gray, P.O. Box 8067, Chattanooga, Tenn. 37411  
**EASTERN KENTUCKY**—Dr. D. S. Somerville, 2421 Division St., Ashland, Ky. 41101  
**EASTERN MICHIGAN**—Dr. E. W. Martin, Box 56, Howell, Mich. 48843  
**FLORIDA**—Dr. John L. Knight, 10900 E. Sand Lake Rd., Orlando, Fla. 32809  
**GEORGIA**—Dr. Mack Anderson, 927 South McDonough, Decatur, Ga. 30030  
**GULF CENTRAL**—Rev. Warren A. Rogers, 7429 Wykes Ave., Detroit, Mich. 48210  
**HAWAII**—Rev. L. Lee Gann, P.O. Box 304, Pearl City, Hawaii 96782  
**HOUSTON**—Dr. W. Raymond McClung, 8418 Hunters Creek, Houston, Tex. 77024  
**IDAHO-OREGON**—Rev. I. F. Younger, Box 31, Nampa, Idaho 83651  
**ILLINOIS**—Dr. L. S. Oliver, 2200 Greenbriar Dr., Springfield, Ill. 62704  
**INDIANAPOLIS**—Rev. C. R. Lee, 4930 S. Franklin Rd., Indianapolis, Ind. 46239  
**IOWA**—Dr. Gene E. Phillips, 1102 Grand Ave., West Des Moines, Ia. 50265



**TORONTO CHURCH DEDICATED**—The Emmanuel Church of the Nazarene in Downsview, Ontario, Canada, marked the completion of a move from downtown Toronto with dedication services at which General Superintendent G. B. Williamson preached. The sanctuary, according to Secretary E. C. Byers, will seat more than 700 persons. Property, construction, and furnishings cost \$415,000. Church indebtedness is less than \$200,000. Pastor is Rev. C. D. Westhafer.



JOPLIN—Dr. Dean Baldwin, 911 S. Garrison, Carthage, Mo. 64836

KANSAS—Dr. Ray Hance, 457 Lexington Rd., Wichita, Kans. 67218

KANSAS CITY—Dr. Wilson Lanpher, 7700 Antioch, Overland Park, Kans. 66204

KENTUCKY—Dr. Dallas Baggett, 1821 Tyler Lane, Louisville, Ky. 40205

LOS ANGELES—Dr. L. Guy Nees, 1546 East Washington Blvd., Pasadena, Calif. 91104

LOUISIANA—Rev. T. T. McCord, Box 4535, Alexandria, La. 71301

MAINE—Rev. Joshua C. Wagner, Route 1, Riverside Dr., Augusta, Me. 04331

MICHIGAN—Dr. Fred J. Hawk, 2754 Barfield Dr., S.E., Grand Rapids, Mich. 49506

MIDDLE EUROPEAN—Rev. Jerald D. Johnson, Wilhelm Busch Strasse 56, 6 Frankfurt/Main, Germany

MINNESOTA—Rev. Norman Bloom, 6224 Concord Ave. South, Minneapolis, Minn. 55424

MISSISSIPPI—Rev. W. Charles Oliver, P.O. Box 8426, Jackson, Miss. 39204

MISSOURI—Dr. Donald J. Gibson, 12 Ridge Line Dr., St. Louis, Mo. 63122

NEBRASKA—Dr. Whitcomb Harding, Box 195, Hastings, Neb. 68901

NEVADA-UTAH—Rev. Murray J. Pallett, 7849 Nantucket Dr., Salt Lake City, Utah 84121

NEW ENGLAND—Rev. Fletcher Spruce, 180 Adams St., Quincy, Mass. 02169

NEW MEXICO—Rev. Harold W. Morris, 12316 Eastridge Dr., N.E., Albuquerque, N.M. 87110

NEW YORK—Rev. J. H. White, Box 179, Yorktown Heights, N.Y. 10598

NEW ZEALAND—Rev. H. S. Palmquist, 41 Cormack St., Mt. Roskill, Auckland, New Zealand

NORTH AMERICAN INDIAN—Rev. G. H. Pearson, 4229 North 16th Dr., Phoenix, Ariz. 85015

NORTH ARKANSAS—Rev. Boyd C. Hancock, Box 907, Conway, Ark. 72032

NORTH CAROLINA—Rev. Terrel C. (Jack) Sanders, Jr., 1108 Manchester Lane, Charlotte, N.C. 28212

NORTH DAKOTA—Rev. Harry F. Taplin, 302 West Thayer Ave., Bismarck, N.D. 58501

NORTHEAST OKLAHOMA—Rev. E. H. Sanders, 5916 E. 47th Place, Tulsa, Okla. 74135

NORTHEASTERN INDIANA—Dr. Paul Updike, Box 987, Marion, Ind. 46953

NORTHERN CALIFORNIA—Dr. E. E. Zachary, 205 Loyola Dr., Millbrae, Calif. 94030

NORTHWEST—Rev. Raymond C. Kratzer, 4305 Snow Mountain Rd., Yakima, Wash. 98902

NORTHWEST INDIANA—Rev. George Scutt, Box 350, Valparaiso, Ind. 46383

NORTHWEST OKLAHOMA—Rev. Jerald R. Locke, Box 887, Bethany, Okla. 73008

NORTHWESTERN ILLINOIS—Dr. Lyle E. Eckley, 116 W. Beverly Court, Peoria, Ill. 61604

NORTHWESTERN OHIO—Rev. Carl B. Clendenen, Jr., Box 286, St. Marys, Ohio 45885

OREGON PACIFIC—Dr. W. D. McGraw, Box 16206, Portland, Ore. 97216

PHILADELPHIA—Rev. James E. Hinton, Box 513, West Chester, Pa. 19380

PITTSBURGH—Dr. Robert I. Goslaw, R.D. 5, Butler, Pa. 16001

ROCKY MOUNTAIN—Rev. Alvin L. McQuay, 1112 Parkhill Dr., Billings, Mont. 59102

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WISCONSIN—Rev. R. J. Clack, 2807 Waunona Way, Madison, Wis. 53713

## NEWS OF RELIGION

### You Should Know About . . .

DR. CARL F. H. HENRY, editor of *Christianity Today* since its birth in 1956, announced recently his resignation effective July 1. According to a release from his office, the American Baptist clergyman and former Fuller Theological Seminary professor will "engage in theological research at the frontiers of the current spiritual crisis."

The press of editorial responsibilities which have encroached on his writing and research time prompted Henry to resign. The fortnightly magazine has grown to a paid circulation of 150,000, as well as becoming the most significant interdenominational magazine alive today.

Its strength has been in reporting and commenting on current theological issues. It has carried responsible discussions on subjects ranging from Rome to the new morality, and in doing so has attracted as contributors most of the prominent evangelicals.

The magazine played a key role in launching the first World Congress on Evangelism in 1966 in Berlin. In this project and others, it pointed out that evangelical denominations could work together more closely.

But the work on the magazine and Henry's interest in research and writing were at war. He told his colleagues: "Good editors must be free men. Preoccupation with nuts-and-bolts will lower any literary spirit to halfmast."

Henry is hopeful of spending 1969 in research and study in Cambridge and London. Beyond this he has not announced any plans, although he is considering a loose editor-at-large relationship with the magazine.



Henry

BILLY GRAHAM has become a unique figure in evangelical Christianity. He is the leading apostle of the type of evangelism which stresses individual conversion and personal commitment to Christ.

The view of Graham and the "new evangelism," as represented by Dr. Harvey Cox, Harvard theologian, were brought into focus and contrast when they were speakers at a national church assembly in Miami Beach, Fla.

Lou Cassels, religious news editor of United Press International in Washington, D.C., reported the encounter.

Dr. Cox said the "new evangelism" believes social action is the way to show the world what Christianity means.

Graham declared the essential message today is the same as it was 2,000 years ago, that "in Christ, men can find power to transform their lives."

He was dubious about the worth of any new terminology, saying that some of the new words seemed more difficult for persons to understand than the biblical words.

Cox questioned whether any words—new or old—could get through to multitudes who have "become suspicious and distrustful" of institutional religion. He said:

"Persons are more interested in what the church does than in what it says.

"In our day, social action is evangelism."

Although they started from opposite poles, the evangelist and the theologian came within hailing distance at the close.

Cox agreed with Graham that social action must always be accompanied by proclamation of "biblical faith."

Graham agreed with Cox that the fruit of any genuine conversion experience is "love of neighbor which expresses itself in social action."

Both Graham and Cox agreed that the biggest problem confronting the Church is how to communicate the gospel to a secularized society. —From the *Nazarene Preacher*, by O. Joe Olson.



THANKS OFFERING JUMPS AHEAD

THE 1967 THANKSGIVING Offering has been running consistently ahead of comparable dates in 1966, according to Dr. John Stockton, general treasurer. The offering on December 29 was well over \$1.6 million, which was \$200,000 more than the comparable date in 1966. The goal is \$2 million.

The offering has been helped by record giving represented by churches in Indiana and Texas. At Kokomo (Ind.) First Church, where the congregation contributed \$150 eight years ago, an offering of \$4,600 was given. At Houston Broadway Church, \$3,000 was contributed, double any previous effort. □

TWO NEW CHURCHES, Nashville Grace Church and Portland (Ore.) First Church, entered the list of 25 churches highest in Sunday school average attendance during 1967, according to statistics released recently by Dr. Kenneth Rice, executive secretary of the Department of Church Schools. The leaders are:

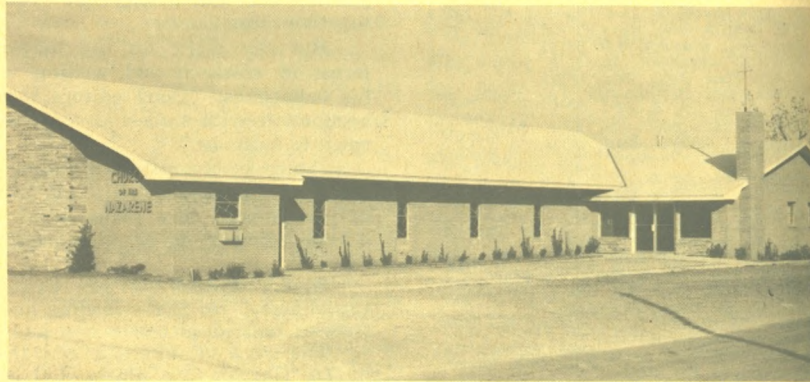
AVERAGE ATTENDANCE	
1. Bethany (Okla.) First	1,401
2. Nampa (Idaho) First	807
3. Long Beach (Calif.) First	728
4. Kansas City First	668
5. Wichita (Kans.) First	666
6. Nashville First	664
7. Pasadena (Calif.) Bresee	652
8. Kankakee (Ill.) College	635
9. Nampa (Idaho) College	629
10. Detroit First	586
11. Eugene (Ore.) First	573
12. Pasadena (Calif.) First	567
13. San Diego University Avenue	560
14. Seymour (Ind.) First	535
15. Charleston (W. Va.) Davis Creek	496
16. Upland, Calif.	484
17. Canton (Ohio) First	460
18. Baldwin Park, Calif.	450
19. Little Rock (Ark.) First	445
20. Nashville Grace*	443
21. Chattanooga (Tenn.) First	440
22. Portland (Ore.) First*	440
23. Ashland (Ky.) First	436
24. Huntington (Ind.) First	431
25. Oklahoma City First	428

ENROLLMENT	
1. Bethany (Okla.) First*	2,126
2. Baldwin Park, Calif.	1,980
3. Long Beach (Calif.) First	1,506
4. Nampa (Idaho) First	1,455
5. Bethany (Okla.) Jernigan	1,403
6. Kankakee (Ill.) College	1,402
7. Wichita (Kans.) First	1,203
8. Canton (Ohio) First	1,202
9. Charleston (W. Va.) Davis Creek	1,159
10. Nampa (Idaho) College	1,145
11. Nashville First	1,108
12. Pasadena (Calif.) Bresee	1,061
13. Kansas City First	1,058
14. Sterling (Ill.) First	1,004
15. Sacramento (Calif.) North Highland*	1,000
16. Muncie (Ind.) First	984
17. East Liverpool (Ohio) First	983
18. Pasadena (Calif.) First	981
19. Seymour (Ind.) First	972
20. Ashland (Ky.) First	970
21. Detroit First	966
22. Eugene (Ore.) First*	947
23. Seattle First*	943
24. San Diego (Calif.) University Avenue*	939
25. Medford (Ore.) First*	919

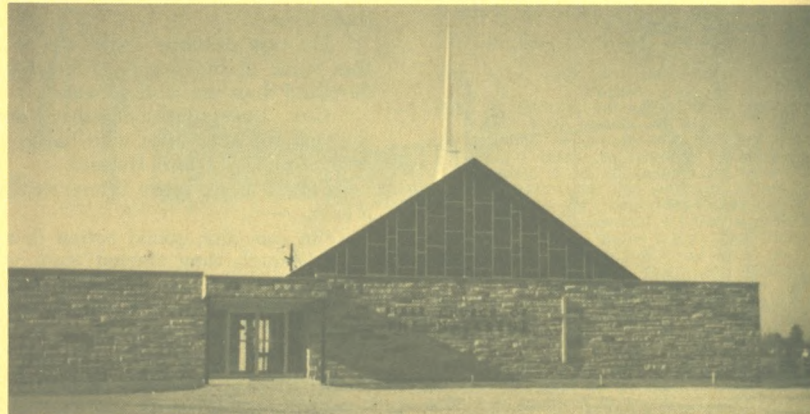
\*New among the top 25. □



DR. G. B. WILLIAMSON, general superintendent, preached the dedicatory sermon recently at the North Royalton (Ohio) church. The mayor of the city, Mr. Lester Edgerton, a born-again Christian, also participated in the dedication. The church seats 340 persons in its sanctuary, which is carpeted, and has Sunday school classrooms for a growing education program. It was built for \$57,000, according to Pastor Everett E. Herron.



THE CONSTRUCTION of a new sanctuary, educational unit, and parsonage has been completed within the last three years at Carnegie, Okla., where the church recently celebrated its fortieth anniversary. Rev. Carl Prentice, evangelist, was the speaker for the anniversary celebration. Total church property evaluation is now \$117,000, with \$15,000 indebtedness. Rev. Robert Williams is pastor.



GENERAL SUPERINTENDENT G. B. Williamson preached the dedicatory sermon at the completion of the relocation and construction of the new Ravenna (Ohio) First Church. The congregation also built a new parsonage, matching the church in exterior construction. Pastor is Rev. Don Scarlett, Sr.



## Next Sunday's Lesson

# The Answer Corner

By Albert J. Lown

### THE MEANING OF THE NEW BIRTH (January 21)

Scripture: John 2:13-3:36 (Printed:  
John 3:1-15)

Golden Text: John 3:16

**THEME:** The necessity and privilege of a spiritual new birth as the gateway to eternal life in the kingdom of God; the cost and conditions of this experience.

#### INTRODUCTION

Cowardice, courtesy, and reluctance to wait until morning are suggested as reasons why Nicodemus, seeker and spokesman, visited Jesus at night (19:39). Selected by John as an illustration of divine insight (2:24-25), this conversation suggests a necessary prelude to the new birth in deeply religious lives.

#### A SHOCK

By words of divine authority, "Verily, verily," and "Except a man," Jesus overthrew the reverent estimate of himself as only a rabbi and miracle worker. He shattered the idea of a kingdom of bread, earthly glory, and miracle, and the assumption that Jewish birth gave automatic entry into the kingdom. Utterly bewildered, Nicodemus felt Jesus must be speaking in riddles (v. 4).

#### AN EXPLANATION

A master in Israel should not marvel at the law of entrance into any kingdom by birth. Natural birth, in the loveliness or the lusts of the flesh, leading to a cultured or corrupt life, gives neither fitness for nor entrance into God's kingdom. No one grows into being a Christian. This is only by birth from above, a quality of life imparted by the Holy Spirit. This truth is reasonable and logical.

#### A CHALLENGE

This experience is possible only because of God's love gift; the lifting up of Jesus on the Cross, as the Old Testament serpent. It would also be costly for Nicodemus, requiring repentance and confession, symbolized by being "born of water." Also, faith to believe in Jesus and receive His Spirit is required.

#### CONCLUSION

Without the new birth we are blind to and barred from the kingdom of eternal life. Verses 11 and 12 indicate why Nicodemus tragically delayed his commitment until the eyes of Jesus were closed in death. As we bring our questions to Him are we willing for God's answers? Or do pride and fear have the last word?

Conducted by W. T. Purkiser, *Editor*

**Does God punish us or allow us to be punished to some degree here on earth for deeds that we have done? Or for deeds that our parents or children have committed?**

These are actually two different questions. There is a "chastening" of the Lord that is more than punishment, yet that includes punishment when sin has been committed (Hebrews 12:5-11; I Corinthians 11:31-32). It is something that takes place here in this life.

There is, of course, a necessary distinction between punishment or penalty for sins committed and the consequences of those sins.

Divine forgiveness cancels the penalty for sins committed. It does not necessarily remove the consequences of sins committed. The laws of sowing and reaping God has written into the structure of the universe still operate.

If we could help people to see this, it would save them from sowing "wild oats" with the assumption that later

they can repent and be forgiven and thereby all will be well. The penalty in eternal punishment will be remitted, through the immeasurable grace of God. But the results of some kinds of sins remain as scars until one's dying day.

One of the finest men I ever knew suffered almost intolerable physical pain as a result of the kind of life he had led before his conversion. When he was converted, the penalty for that life was cancelled. But the consequences remained.

Applying this distinction to the second question, I would say that one may suffer horribly as a consequence of the sins of parents or children. But this would not be punishment. The punishment is suffered only by the guilty.

**I'm a young mother of three small daughters and don't work outside our home, so I'm not able to give as much to God as I would like. A few weeks ago our purebred dog had 10 beautiful puppies. Needless to say, I had already "dedicated" one of them to my Lord—the one to be tithe for the whole litter. But one of our members came to me and told me that the Bible says that the Lord wants absolutely nothing to do with any money that comes from the sale of a dog. Deuteronomy 23:18 was called to my attention. Would you explain this for me?**

Deuteronomy 23:18 says, "Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these are abomination unto the Lord thy God."

The context makes it quite clear that the dog here named is not a four-legged canine, but a two-legged male prostitute. The term is used in the same way in Philippians 3:2 and Revelation 22:15, where there is no doubt that perverted human beings are intended.

**Is it the unpardonable sin if anyone backslides after being sanctified?**

By no means.

Backsliding is tragic from whatever state of grace, but it is in no sense an unpardonable sin.

Indeed, it was just after he had described the cleansing of the Blood from all sin that John wrote, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:1-2; cf. I John 1:7).

That a person may continue in rebellion against God in a backslidden

state for so long that his condition turns to apostasy is indeed true. But such a person has no interest in or desire for a renewed relationship with God.

The very fact that you want to find the Lord is prime proof that He is still seeking you and that you can find Him.

I agree 100 percent with Dr. J. B. Chapman when he wrote: "I do not believe these stories about desperate penitents who in spite of their genuine contrition are refused by the Lord. Undoubtedly people who 'cross the dead line' are either physically dead or spiritually indifferent. Any other view is inconsistent with the holy character of God."





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